

Dickerson (K.)

THE

PHILOSOPHY OF MESMERISM,

OR

Brx
Animal Magnetism,

BEING

A COMPILATION OF FACTS

ASCERTAINED BY EXPERIENCE, AND DRAWN FROM THE WRITINGS OF

THE MOST CELEBRATED MAGNETISERS

IN EUROPE AND AMERICA.

INTENDED TO FACILITATE THE HONEST INQUIRER AFTER TRUTH,
AND PROMOTE THE HAPPINESS OF MANKIND, BY DIFFUSING
THE KNOWLEDGE OF ONE OF NATURE'S WISEST LAWS
AND MOST BENEVOLENT INSTITUTIONS.

✓
BY K. DICKERSON,

Practical Magnetiser.

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TO THE
REV. LA ROY SUNDERLAND
OF NEW YORK,
AUTHOR OF THE MAGNET,
THE BOLD DEFENDER OF TRUTH,
WHO BY STUDYING NATURE IN ALL ITS VARIED FORMS, HAS WON
FOR HIMSELF AN IMPERISHABLE FAME, UNLOCKED THE
AVENUES OF THE MIND, AND BY THE MIRACULOUS
POWER OF MESMERISM, HAS SHOWN MEN
THEY ARE IMMORTAL,
This Work is respectfully dedicated
BY THE AUTHOR.

The author of this work is happy to acknowledge his obligations to Robert H. Collyer, Rev. La Roy Sunderland, Rev. Chauncey Hare Townsend, A. M. late of Trinity Hall, Cambridge, from whose philosophical writings the author has obtained much valuable information—to whom he owes a debt of gratitude too great to be cancelled.

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THE

PHILOSOPHY OF MESMERISM.

CHAPTER I.

Incredulity of mankind.—Their fears of Mesmerism.—Opposition that it receives.—Its final triumph, and its results.

MANKIND receive the false, but reject the true. Mahomedanism, in less than a century, swept like a hurricane from Gibraltar to China, from the Pyrenees to the Mountains of the Moon, and ranged beneath its banners sultans and kings without number. Three hundred years elapsed before the mission of Christ was acknowledged by a single sovereign—Joe Smith, the Mormon prophet, now counts his followers by tens of thousands. Millerism, “the baseless fabric of a vision,” like a tornado prostrates the energies of mankind, distracts the brain, and leaves its votary in the maniac’s cell; but still, fanned by the internal vibrations of a disordered brain, onward it goes. Peter the Hermit caused Europe to tremble from centre to circumference, while he announced to the world that “Christ was about to appear on Mount Zion.” Emperors summoned their subjects by millions, kings counted their followers by tens of thousands, princes vied with each other, knights emblazoned their shields, citizens ventured their lives in the holy war, and all, urged on by those conflicting passions that enthusiasm can arouse, marched in one mighty mass to drive the Saracens from the Holy Land.

The Founder of the Christian religion was crucified, his followers sawn asunder, or broken on the wheel; Galileo, when he announced to the world that this earth revolved on its axis, that the sun was stationary, that the planets revolved around the same at different distances and with different degrees of velocity, was denounced an infidel, summoned before an inquisitorial court, and then incarcerated in a dungeon; Martin Luther, when he seceded from the Church of Rome, was declared a "heretic," and delivered over to the "buffetings of Satan;" Columbus was long deemed an enthusiast, and jeered at by the ignorant and bigoted. Galileo lives forever—his name is immortal, his accusers are known only for their folly; Luther's name will outlive time—eternity alone can do him justice; and as for Columbus, every breeze conveys to us the sweet fragrance of his memory, and every tongue lisps praise to the discoverer of our own dear country.

Mesmerism, on the same principles, is opposed, its followers ridiculed, its advocates treated with contempt. The minister fears it will dethrone religion; the physician, that it will empty his purse; the bigot, it will disturb his creed, and all join in the general denouncement of Mesmerism. Dr. Elliotson, President of the London University Hospital, was compelled to resign his office on account of believing in Mesmerism; the Rev. Mr. Townsend incurred the censure of his fellow brethren, Dr. Collyer has drank deep of persecution; and the reader will pardon me if I here remark, that although not wishing to associate my name with an Elliotson, a Collyer, or a Townsend, in point of literary acquirements, yet I feel a little proud to state that with them I feel myself honored, by so far advocating truth as to receive the censure of the religious fraternity to which I once belonged, "on account of believing in Mesmerism and phrenology."

Mankind are surrounded by a wall of brass; you may storm their castle, ply the battering rams of truth against

their citadel, but still they are invincible, unless they have one particle of common sense, one desire to learn for themselves; if so, attack them at those points, and they will surrender; and knowing, however slow men are to be convinced, they will at length arrive at correct conclusions, I hail that day with pleasure when the powers of the mind will become developed, and Mesmerism be raised to that stand that God and Nature intended it should occupy. It is not for feeble man to place a band on that intellect that was derived from the Almighty, to prescribe bounds for the soul to traverse, or dim its vision by his own narrow mind.

The results of Mesmerism will be glorious, as it is one of God's natural laws; and we ask if the Almighty ever made a law, but what a knowledge of the same would be conducive to the happiness of mankind? It exhibits a development of the mind heretofore unknown—it tells us plainly that the mind, freed from the “husk of organization,” becomes immortal; that when this physical organization decays, that the immaterial principle expands its powers, and exists in another sphere. And let us with reverence say, that by the mysterious powers of Mesmerism we are enabled to survey the past and look into the future, that we by our Mesmerisees can hold communion with the spiritual world, that we behold through them “an opening vista to the world unseen,” that, still lingering around this mortal state, departed spirits watch and guide the steps of once loved friends. But for this we do not vouch, but merely state them as facts that we elicit from our Mesmerisees.

But this we *do know*, that our Mesmerisees have and *can tell* what is *transpiring at a distance*, that they can *describe the diseases* of persons they never saw, and prescribe remedies for the same.

CHAPTER II.

History of Mesmerism.—An account of Mesmer—Introduction into France.
—Mesmerism in Great Britain and America.

The ancients undoubtedly were somewhat acquainted with magnetism. From those chiselings and hieroglyphics we find on the pyramids of Egypt and the crumbling towers of Greece, we infer that Mesmerism was by them understood, but, like the art of embalming, long since lost. Rudely sketched on the column of the falling tower, or deeply cut in the towering pyramid, you may still see the patient reclined on his couch, while over him stands the anxious friend apparently assuaging his pains by the accustomed passes downward. But history on this is silent, and it is probable that at the burning of the Alexandrian library the accounts of magnetism perished in the general conflagration. "The celebrated priestly race of Chaldea, whose learning first measured the courses of the stars, and taught men the nature and position of the heavenly bodies, and whose genius reared those mighty monarchies and stupendous cities, that have made the Assyrian plain the glory of the earth, were accustomed to mesmerise, not only for the cure of disease, but for sublimer purposes, as is evident from many significant passages in the classics." But leaving Egypt and Greece, "of whose mighty lore the fragments that have floated down the stream of time, excite our wonder at their greatness, and regret at their obscurity," we come down to modern times, and find in 1750 there lived in Germany a man, called Mesmer, who attracted much attention by his peculiar writings. In 1778, Mesmer appeared in France, and created much excitement there on account of his peculiar powers. Mesmer shrouded his power of magnetising in mystery:—he sold the art for gold, and by his shrewdness contrived to make

himself wealthy—he employed his power solely to cure diseases. He would often operate by means of long iron rods, standing at a distance, conveying the fluid to them from vessels, trees, &c., by means of cords and other instruments that his fruitful mind invented. Mesmer possessed in a remarkable degree the magnetising power. One glance of his eye sometimes was quite sufficient to produce a quiet slumber. He generally performed his operations in a darkened chamber, lined with mirrors, with light sufficient to form a twilight shade, while now and then the solemn silence was broken by the liquid sounds of the harmonicon, of which Mesmer was a perfect master. But unfortunately, from the very outset, Mesmerism was associated with the soiling calculations of self-interest and the errors of an over-heated brain. Mesmer wished to make a monopoly of what should have been the property of all mankind; he sold his secret, he bartered his future fame for gold. The result of his moral suicide has been for a long time the degradation of Mesmerism. The false came blended with the true, and both were alike condemned together.

Magnetism was laid before the Royal Academy of Medicine in France, in 1784. Dr. Franklin was a member of the committee of investigation, but on account of ill-health was unable to attend to the duties of the same. A great number of experiments were made before the committee by Dr. Nelson, a follower of Mesmer, but the committee reported unfavorably to the science. But they did not condemn it: they only stated that in their opinion the phenomena called magnetic, did not arise from the existence of a fluid, as Mesmer contended, but was the effect of the *imagination*.

In 1825, this same Academy of Medicine made a second investigation of the power of magnetism. A committee of nine members were selected, and after a thorough investigation they concluded their report by stating that they “had collected facts sufficient to show that the Academy should

encourage and favor researches in magnetism as being a very curious branch of physiology and natural history."

In Great Britain, Dr. Elliotson, the champion of Mesmerism, has boldly sustained the cause, by philosophical reasoning and practical illustrations, and with him the Rev. Mr. Townsend may be associated, whose profound mind, prolific pen and metaphysical erudition has given to Mesmerism a name and a fame lasting as time. Mesmerism in Great Britain is beyond reproach; among its votaries are the most philosophical characters in the United Kingdom.

In the United States, Mesmerism is slowly, but regularly advancing. We, as a people, are much behind the enlightened nations of Europe in a knowledge of this power, but the spirit of inquiry that now operates on the minds of community, will continue to progress till the hidden resources of the mind are fully discovered, and man occupy that stand in the scale of existence that God and nature intended he should. Mesmerism was first introduced into the United States by Mons. Poyens, a French gentleman of fine talents, but remarkably reserved in his deportment. He lectured in many towns in New England, and although his labors were not crowned with that success he might have anticipated, yet a spirit of inquiry was awakened and seed sown that was to spring up and bear a hundred fold.

Mons. Poyens was remarkably successful in magnetising Miss Gleason, of Pawtucket, who was one of the best magnetic subjects ever produced in the United States.

Miss Gleason is now living in Boston, and while in the magnetic state examines the internal diseases of persons, and has been successful in prescribing remedies for the same. In 1837, Mons. Poyens published a work entitled the "Progress of Animal Magnetism in New England," that contains much valuable information. After that, Mons. Poyens returned to Paris, where he now resides, preferring the avocation of an amateur farmer to the vicissitudes of the life of a lecturer on Mesmerism.

In 1840, there arrived in New York a man of very different character than Mons. Poyens, and that man was Dr. ROBERT H. COLLYER. He had nerve to withstand ridicule, power to quell opposition, an iron constitution, an indomitable spirit, and possessed the magnetic power in a remarkable degree. He boldly entered the field, predicated himself on truth, defied attack, challenged opposition, and has won for himself an imperishable fame.

Dr. Collyer first lectured in Boston in the spring of 1841. His lectures were fully attended, his experiments were satisfactory, and the believers in Mesmerism in Boston number the most respectable portion of the city.

Dr. Collyer has visited the principal cities in New England, making converts by hundreds, and such has been his success that almost by general consent he is styled the "Champion of Mesmerism in America."

The Rev. La Roy Sunderland of New York stands conspicuous as a writer on Mesmerism. He publishes a work on Mesmerism, a monthly periodical called the Magnet, which has done much to diffuse a knowledge of the laws of Mesmerism, and explore the hidden path of mental operation. The Magnet is one of the best and most philosophical periodicals published in America, and from the high standing of the author, his literary acquirements, his knowledge of physiology, his writings are sought for with great avidity, and no one that personally knows the Rev. La Roy Sunderland will question his veracity.

He has taken hold of truth with "a giant's grasp," examined nature in all her varied forms, analyzed her laws, measured the boundless field of exploration, and by the mighty energies of his mind introduced man to a new world by explaining to him the philosophy of existence. But Mr. Sunderland's delicacy makes him shudder at exhibitions made in public of the powers of Mesmerism; but he has yet to learn that the laws of Mesmerism are too general to be confined to

the cloister, or dealt out by licensed agents, and that he, nor no set of men can monopolize what God intended for all mankind.

Dr. Gilbert, of Boston, is an able advocate of Mesmerism, and possesses in a remarkable degree the power of magnetising. His exhibitions are interesting, his powers of concentration and abstraction great, magnetising any part of the system he may choose, exciting any organ of the brain he may please.

The Rev. Mr. Dods, a Universalist clergyman, has recently been lecturing in Boston to crowded houses. His lectures are very interesting, his manners prepossessing, and he has done much to interest community, and awaken a spirit of inquiry.

Dr. Shattuck, of Lowell, has also done much to disseminate a knowledge of Mesmerism, illustrated it by experiments and public lectures, and in many instances has relieved pain, and recently so powerfully magnetised a lady, in Lowell, that she had a large tumor taken from her shoulder, without causing the least pain.

Among the better half of creation, that interest themselves in magnetism, is Mrs. Fergus of Boston, who has a blind girl for her subject. This girl, though blind from birth, by the mysterious power of Mesmerism, is made to see and describe things correctly.

The persons that successfully magnetise in the United States are so numerous that their names would fill a volume. A few of them I can only mention:—Rev. John Pierpont, in Boston, Drs. Lewis, Flint, Dana, Ingalls, Gregerson and Ball; in New York, Rufus Daws, Esq. the poet, Henry Inman, and Rev. La Roy Sunderland; in Portland, John Neal, Professor Ingraham; in Louisville, Ky., Dr. Caldwell and Dr. J. R. Buchanan; in Concord, N. H. Rev. M. G. Thomas and Mical Tubbs.

CHAPTER III.

Philosophy of Mesmerism explained.—The magnetic fluid.—How put in motion.—Its action on the organs of the brain.—The philosophy of religion.—Efficacy of prayer.

There are many subjects that are transcendental ; with our limited knowledge, we cannot scan Omnipotence, but by the due exercise of the powers God has given us, we can look at the book of nature, we can examine the physical laws of our Creator, read and be immortal. "He that seeks after knowledge as the traveller does for the springs of the desert, explores the wide range of science and philosophy, that travels among the stars, gauges the dimensions of suns, calculates the transits and attitudes of the great wheeling orbs of immensity ; that analyzes nature's laws, develops all the powers of his mind, approaches to the very verge of the material world, and there discovers a spiritual world bearing the same relation to his spirit that the temporal world does to his body, honors the Father of his spirit, and manifests a mind worthy of the God that made him."

The philosopher sees a divinity that shapes the end of man, discovers that the universal cause acts not by partial, but by general laws, that since time began, nature has been uniform in all her works, that the great Lawgiver was wise enough to make laws that needed no revising, that he "is the same yesterday, to-day and forever," that the various changes, physically and mentally, mankind experience are occasioned by organization, external circumstances or the physical laws of nature. Hence we infer that the ebbing and flowing of man's mind, his mental changes are not miraculous manifestations of God's power, but the effects of organization, obedience or disobedience to the natural laws. When we view the broad expanse of the ocean, see the rolling of

its turbid waters, gaze on the ruffled bosom of the mighty lake, or listen to the falling cataract, we say all this is in accordance with nature's laws.

Hence, the phenomena of Mesmerism is a law of nature. There is nothing supernatural about it. It is all in accordance with nature's laws and the organization of our being. Mesmerism is; but what it is, no one can tell. The sun shines; but why, or how it shines, no one knows.

We know we are surrounded by an infinitely thin, elastic, volatile fluid, that we inspire and expire it every moment of our life; but the component parts, the inherent qualities, no one can determine. Whether it be electricity or galvanism, is beyond our scan. Suffice it to say, it exists, and that, too, in every particle of matter that was ever formed. Upon the existence of this fluid, we account for the phenomena of Mesmerism. This fluid, we say, is an emanation of Divine power, the first approximation that the Deity made towards forming matter, that comes under our observation. It is the medium in which we live, that power that causes the involuntary nerves to perform their functions, the soul of animal life, the vivifying principle of nature; combined with the undying, vitalising principle of immortality, it constitutes the eternal spirituality of man.

All minds are originally the same. The only difference between a wise man and a fool is, the former has a greater number or more perfect instruments to work with than the latter. All minds combined with an unknown principle spring from this same fluid, consequently, when in the Mesmeric sleep, the mind is sent back to its native element, and then it can extend its power of observation as far as its native element extends. Hence arises the power of clairvoyance.

By a concentration of thought, the mind of the Mesmeriser comes in contact with the Mesmerisec, the former being more powerful than the latter, is overcome and returned to its

native element, and can be directed to any given place the Mesmeriser chooses, provided that place be in connection with this electrical medium; the mind all the time holding connection with the body by a certain plastic medium sufficiently powerful to safely reconduct the spirit to its temporal abode. It is this fluid that operates on the organs of the brain. Animal life is electricity. Electricity acting on the brain, produces emotions of mind; these emotions are regulated by the amount of electricity, and the number of organs in action. By the force of will, the author of this work has excited the organs of the brain in the natural state; producing joy or sorrow, hope or fear, submission or self-esteem, each organ manifesting its legitimate action. Mr. H—, of P—, N. H., an attorney at law, is the most susceptible of the Mesmeric power, of any gentleman I ever saw, possessing an ardent temperament, a brilliant mind, while in the normal state he seems to approach near the spiritual world. There are, however, but few persons that the organs of the brain can be highly excited in the natural state by the will of the operator, the Mesmeric sleep being altogether preferable.

It is by the existence of this fluid that we account for excitements of any kind whatever. The God of nature has seen fit, in his wisdom, to locate the high and ennobling faculties of the mind at the top of the brain, intending them to govern, the animal propensities near the base of the brain, evidently intending them ever to be in submission to the moral sentiments; but men reverse the order of nature, frequently by allowing the propensities to govern. Man is an animal. There enters into his organization all the faculties that help compose any animal whatever, and, besides those faculties animals possess, man has additions and super-additions of the brain, that render him a being but little lower than the angels. He is that link in the great scale of existence that unites mortality with immortality, this world with the next.

When the organs of Benevolence, Veneration and Consci-

entiousness are excited, men are religious ; if they have large Firmness, they may endure to the end ; if not, they will be vacillating and changing. When this fluid operates on Combativeness, Destructiveness, Secretiveness, &c., men will be immoral and vicious. Independent of this, every individual has, by the laws of nature, a will that can, more or less, control the organs of the brain by sending electricity to them. Religion dwells in the moral sentiments; arouse those to action, and men are religious. Excite Caution ; they see danger. Arouse Hope ; a brilliant sensation pervades the whole system, and the dismal scenes that Caution viewed, Hope changes to a paradise of love. And this is the operation of electricity on the brain.

There is a beautiful harmony in the order of nature. The ebbing and flowing of the mind is governed by as fixed laws as the tide. God nor his laws never change—He is the same yesterday, to-day, and forever. Prayer therefore does not change him ; but by a physical law of nature, by looking steadfastly at any object, we in a certain degree partake of its nature ; so, by looking to God, our moral sentiments become aroused, and we are transformed to his image. Therefore, the more we pray to God, the more we shall be like him. But man *can operate upon man by prayer*, and this too through the agency of this electric fluid that surrounds us. Thousands of instances can be cited where the mind of an individual has been wrought upon by the prayers of a friend, when the mind keenly feels for the welfare of him whom he prizes highly.

Would our limits permit, we would illustrate this most clearly ; but all we ask of the seeker after truth is, to investigate facts for himself, examine, analyze, and trace out Nature's laws, and he will find these remarks true, permanent as God himself, and the great mystery of excitement will be clearly understood, and the action of mind upon mind as clearly demonstrated as the propelling of engines by the expansive

power of steam. But we forbear—so long have mankind entertained the idea that their peculiar transits of mind, their religious feelings are the particular emanations of Divine Power, it will be like calming the raging of the mighty ocean by a magic wand, to attempt to at once break the spell of tradition, but truth being omnipotent, it will prevail.

CHAPTER IV.

Magnetic sleep.—Manner of magnetising.—All possess the power.—Should not be attempted but in a state of health.—Its prominent features.—Rules and cautions for the exercise of the power.—Convulsions, paroxysms.—Manner of restoring consciousness.

In the magnetic sleep, the mind is unconscious of external nature: unless aroused by the mind of the Mesmeriser, the senses seem locked in silence, and the physical organization loses its power of action, at least the nerves of voluntary motion seem suspended. But the mind seems to be more active, and to seemingly gain what the physical system loses. The interchange of fluid between the Mesmeriser and the Mesmerisee is imperceptible to the eye, consequently the phenomena are in many respects unexplainable. Our clairvoyants tell us that electricity passes from them to us, and from us to them, that they feel all the sensations that pervade our mind, and can even read our very thoughts.

There are several kinds of Mesmeric sleep. Some individuals under the magnetic influence seem to be physically and mentally unconscious. They are insensible to pain, and no power of the Mesmeriser can affect their senses, a general paralyzation of the body and spirit seems to fix its cold grasp on them. Others seem to know all the Mesmeriser knows, read his thoughts, and are mere reflectors of his will. Again, others more spiritual, more elevated, know whatever is taking place around them, and can correctly describe any place on

earth, no matter whether they were ever there or not before. Of this wonderful power of clairvoyance, we shall speak in a subsequent article. Different magnetisers have different modes of inducing the mesmeric sleep. We here shall give a concise account of the *modus operandi*, as practised by ourselves and many other magnetisers. We copy largely from the celebrated Deleuse, whose miraculous success has astonished the world. The manner of magnetising is as follows: viz: the magnetiser should be calm and collected, self-possessed, knowing himself to be founded on the eternal principles of truth, and being about to operate on the immortal mind, he should feel far above the grovelling objects that disturb the world, and be morally superior to those who may surround him. The Mesmerisee should be seated in the easiest position, the Mesmeriser should seat himself in front on a seat, a little more elevated, so that his knees may be outside of the Mesmerisee's, and feet by the side of his. Demand, then, of the Mesmerisee, that he give himself up entirely, that he think of nothing, that he banish all fear, and indulge hope, nor be disquieted if the operation produces momentary pain. After a state of self-collectedness, take the Mesmerisee's thumbs between your two fingers, so that the inside of your thumbs may touch the inside of his. Remain in this condition till there is an equalization of temperament, then remove your hands, moving them to the right and left, and waving them so that the interior surface be turned outward, and raise them to the head, then place them on his two shoulders, then draw them down the arm to the extremity of the fingers, touching lightly. Repeat this pass several times, always turning the hands and sweeping them off a little before reascending, then place the hands on the head, hold them there a moment, then bring them down before the face at the distance of one or two inches, down to the pit of the stomach, there let them remain about two minutes, passing the thumb along the pit of the stomach, and the fingers down

the sides. Then descend slowly the body as far as the knees. After the first passes, dispense with putting hands on the head, and make the succeeding ones along the arms, beginning at the shoulder or along the body, commencing at the stomach.

When the sleep is induced, and the Mesmerisee sinks into a quiet slumber, take care to draw towards the extremity of the hands, and towards the feet, shaking your hands each time. Finally, make several transverse passes in front of the head and stomach, carrying the hands outward, to throw off the superabundance of fluid in the system. In magnetising, always make the passes downward, for it is on this account that we turn the hands obliquely when they are raised towards the head. It is necessary that there should be a general diffusion of fluid through the system, therefore passes from the head to the feet, along the sides, are sometimes necessary. Sometimes in nervous persons, it is proper to make passes two feet from the subject, producing a calm and quiet state of mind.

When the magnetiser acts upon the subject, they are said to be in communication, there being a reciprocal feeling on the part of the subject by means of the vital fluid.

All persons possess the power of magnetising to a certain extent, though few have it in sufficient force to produce in others the Mesmeric condition. It however can be much improved by exercise and judicious management. The celebrated Collyer remarks, that his observation has led him to believe that those persons that possess the bilious temperament, characterised by a strong frame, black hair, dark skin, and dark eyes, and by force and energy of mind and character, are, in general, possessed of a greater share of Mesmeric power, than those of a lymphatic, sanguine or nervous temperament. There are, however, many exceptions, chiefly in favor of the nervous, the nervo-sanguine, and the nervo-bilious temperaments. Strength, health and a most determined

will, are also requisite in the Mesmeriser. He should also possess greater bodily health than the Mesmerisee, unless the latter is accustomed to the Mesmeric influence, and perfectly willing to be Mesmerised. The bodily health of the Mesmeriser is a very important consideration. Instances sometimes occur, when the Mesmerisee is thrown into spasms on account of the ill-health of the Mesmeriser.

The period that the Mesmeric power is most fully developed, is from twenty-five to forty years of age. Bodily qualities however sink into insignificance when compared to spiritual and intellectual qualifications. The Mesmeriser should possess acuteness and habits of observation, so as to be enabled to act properly at all times, and under all circumstances.

A knowledge of phrenology is necessary in order to be successful. Sometimes by touching the sympathetic points, or the termination of the organs, an undue excitement is caused, which may cause spasmodic contortions, and much skill is requisite to restore the equilibrium of the system. For instance, Benevolence might be accidentally excited, and a profusion of tears might flow, attended with mental anguish ; the operator in order to instantly quiet the system, need but excite Combativeness, and calmness will ensue. Therefore, to excite Combativeness, the operator must know its location. Benevolence seems to be a general soothing organ, as Combativeness, Destructiveness, Self-Esteem, Firmness, Secretiveness are all quieted by the action of this organ.

Passes made from the head downward to the extremities, generally calm the mind, in case of spasms and convulsions, if the operator can calm his own mind sufficiently.

In case of excitement in the mind of the Mesmeriser, he had better step a short distance from the Mesmerisee, and by making several passes down his own head, together with an effort to arouse his Self-Esteem, self-control may be restored.

To restore consciousness, it is only requisite to reverse the process, making upward passes accompanied by an effort of

the will. Never be frightened if it takes some time to awaken the sleeper, as you will ultimately succeed, and if even left alone, the Mesmerisee will in a few hours return to his normal state. Sharp points of steel, held near the head, will also restore consciousness.

CHAPTER V.

How to cure disease by magnetism—Disease occasioned by derangement of the magnetic forces. Magnetism remedy for insanity.—Clairvoyance, true and false.—Its wonderful powers.

As "flesh is heir to many ills," and human nature continually racked with a thousand pains, to alleviate the sufferings of humanity, and to comfort the distressed, should be the desire of all. Mesmerism, as a remedial agent for the removal of pain, seems to be unequalled, though yet in its infancy, and that, too, while the laws that govern the same, are but partially understood.

In prescribing the manner of operating on a patient, I quote from Deleuse in addition to my own experience. When the sick person desires you to attempt to cure him by magnetism, if you feel a desire to second his wishes, agree with him the hour of sittings, and elicit from him a promise to conform to your prescriptions, and an assurance that none shall be informed of the operation, excepting those who ought naturally to know it. Put the patient into the Mesmeric sleep, agreeably to the general rules laid down in a previous chapter. But if the patient is not able to sit in a chair, take your station near his bed in the most convenient manner; take his thumbs, make several passes along the arms, and, if sitting upright, others along the back, then with one hand make longitudinal passes from the stomach, just touching the clothes, then at a distance. Finish by passes along the legs, and by transversal passes before the head,

breast and the stomach. A magnetical influence being diffused through the system, the dissipating of pain will be attended to. The following are some principles to guide the magnetiser.

The magnetic fluid when put in motion, draws along with it the blood, the humors and the cause of the complaint. For example, if one has the head-ache, if the forehead be very hot and the feet cold, by making a few passes from the head to the feet, the equilibrium is restored, and the head cured, and the feet become warm. If the pain is in the shoulder, make passes from the shoulder to the end of the fingers ; the pain will descend with the hands. Magnetism seems to chase away and bear off with it what disturbs the equilibrium, and its action ceases when the equilibrium is restored.

The following rules, with some exceptions, may thence be established, viz :

Accumulate and concentrate the magnetic fluid on the suffering part, then draw off the pain towards the extremities by gentle passes.

Do you desire to cure a pain on the shoulder ? Hold your hand on the shoulder for several minutes, then descend to the end of the fingers, and so repeat the process. To cure the pain in the stomach, place your hands several minutes on the same, then descend to the knees. If your patient be troubled with an obstruction, place your hand upon the seat of it, keep it there for some time, then draw it along to the extremities. Sometimes a circular motion is requisite to correspond with the windings of the intestines.

The motions made externally will operate sympathetically internally. If the posterior portion of the head be injured, take the head between your hands, conveying the action of will to the seat of the injury, then bring the hand down along the back, if the contusion is behind the head—along the arms and side, if on the side of the head, and down across the stomach and knees, if on the frontal portion of the head.

The blood will thus be prevented from rushing to the head, and bleeding will be unnecessary.

In case of violent head-ache, place your hands on the head where the pain is seated, hold them there a few moments, then withdraw them as if you believed the fluid you had introduced united with the patient's, that the mingled fluid stuck to your hands, and that in separating your hands and shaking your fingers, you could draw it off again. This process will not be efficacious when the head-ache is caused by a derangement of the stomach. The stomach then should be operated upon, passes being made downwards from the same.

Another important process to cure local pain is to place a piece of linen several times folded, or flannel, on the suffering part, then apply the mouth above it, and breathe through it, then draw off the pain as usual.

The head may be cooled by placing the palm of the hands on the same, and letting the fingers extend upwards to conduct off the fluid. In all magnetic operations the fingers should be kept separate.

The treatment of disease should be uniform and regular as possible. The sittings must be periodical and equal in duration, the magnetiser calm and collected, all foreign influence banished, all curious persons excluded, and the Mesmerisee's will must be consulted, if rather despotic.

The importance of the discovery of Mesmerism will not be duly considered till mankind become acquainted with the healing balm that floats around them in nature's great reservoir—till they learn that originally disease and pain were occasioned by a transgression of the physical laws of nature, and the only and better way to avoid pain and distress is, study and learn truths from nature's eternal pages, and be wise and happy.

Magnetism exists in every thing—the power of speech and thought—all the influences we exert—all the feelings of our minds—all those we produce in others, are attributable to no

other agency than the magnetic forces. It is the life of our physical and mental organs, and the medium by which ideas are conveyed from one brain to another. It is the agency by which one mental organ speaks to another, and by which *mind* acts upon *mind*. Mind is made up of a congeries of opposite faculties, which balance and influence each other, and our virtue consists in governing them agreeable to the laws of the great Creator.

All the organs of the brain are positively and negatively electrified; and in a well-balanced head, the manifestations of mind will be regular, and the eccentricities of character are much dependent on the irregularity of the organization. All the organs of the brain were created for beneficial purposes, and the legitimate action of the whole is to promote the happiness of man.

That happiness is the most desirable that will continue the longest, and this can only be obtained by a harmonious action of the whole; the moral sentiments holding the ascendancy.

Animal life is magnetism in an organized or modified form. The magnetic forces produce the conception and the growth of the human system, and their decay and separation from the body produces death.

From the brain vitality is distributed through the system, and different parts of that organ supply it for different portions of the body, so that every vital or physical organ and muscle is animated and controlled by a separate portion of the brain. The temperaments are fixed and determined by the predominance of the different magnetic forces.

Derangement of the magnetic forces produces monomania, insanity and madness. Derangement of the cerebral organs produces disease. All diseases may be controlled more or less by magnetising the cerebral organs corresponding with the parts affected.

For nervous complaints and diseases of the brain, such as

monomania, insanity and madness, magnetism is a perfect cure when we can ascertain the different parts that have been affected.

Medicines have no effect in removing disease except in so far as they produce the right kind of action upon the magnetic forces of the parts diseased.

Mesmerism proves Phrenology beyond all dispute. It shows us that all the organs of the brain are positively and negatively electrified. As for instance, there is one organ for joy, another for sadness ; one for love, another for aversion ; one for forgiveness, another for retribution ; one for courage, another for fear ; one for self-esteem, another for humility ; one for destroying, another for preserving, &c. &c. Therefore, as before remarked, when the organs are equally balanced, men are sane and uniform ; when unequally, they are insane or irregular. Clairvoyance, says the celebrated Collyer, is the result of a superabundance of nervous force in the brain ; this may be induced through the instrumentality of one person on another, by the exertion of his will, or in consequence of an increased action of those organs that assimilate this force, as is the case in extraordinary mental excitement and continuity of thought. This latter condition is known as a trance. Then the spiritual body is enabled to leave its corporeal tenement and range from country to country, from world to world, and universe to universe. The body vitalizes by a unison of the same chain of nature's laws which accommodates itself to all conditions of our being, otherwise a cessation of vital action must ensue ; for in the condition of the corporeal and spiritual body as exists in natural life, there is just sufficient vital force to serve as a plastic medium, between the body and spirit ; the latter cannot then leave the body except from an extension of the ordinary laws of our economy without the natural consequence—death.

Clairvoyance is divided into true and false. True clairvoyance is of rare occurrence, in consequence of the many high

conditions essential to its manifestation. The Mesmerisee is required to possess capacities of no ordinary nature, such as few persons are capable of.

The Mesmeriser or correspondent should have a clear, active mind, the power of concentration and abstraction, and above all, the power of depicting precisely and clearly in his mind what he wishes described, and banish every foreign idea from his thoughts.

The cause of a majority of failures may be attributed to this simple fact—persons have attempted this mental transportation, wanting all these qualifications, and even if they had them, in nine cases out of ten, from the novelty and singularity of their position, stationed before an audience in correspondence with a person in the Mesmeric state, subject to the jeers, ridicule and scoffs of the public, they have been so much disturbed by external circumstances that the accounts of the clairvoyant have been vague and contradictory. But there are persons who possess the required capacities, and to these we may safely guarantee true clairvoyance, which is a departure of the spiritual from the physical body, at which time it recognizes for itself independently of the Mesmeriser or correspondent, he having only the task of giving direction. He never gives it information but merely by the powers of his mind, the capacity of being able to free itself from the “husk of organization ;” and according to the perceptibility of this power in the Mesmeriser, are the results clear, vivid and brilliantly true. When we have known the Mesmerisee spiritually to recognize men and things in distant countries, totally unknown to any of the parties, the truthfulness has been subsequently proved to be in exact accordance with facts.

False clairvoyance is often mistaken for the true. It consists in the image of the mind of the correspondent being reflected on the brain of the Mesmerisee ; in which case the description is only in accordance with the picture thus paint-

ed. The correspondent has nearly all the qualifications, but deficient in the exercise of his will. The description will be part correct and part incorrect.

The writer of this, in Feb. 1843, magnetised Miss F., of Mont Vernon, N. H. Being a lady of fine mental powers, well educated, and of a brilliant mind, she, as might be expected, manifested true clairvoyance in a remarkable degree. She minutely described the diseases of persons not only present, but those 60 miles distant, and told what was taking place at the time, where she never was, and as correctly read my thoughts as I could myself. She correctly described the structure of the brain, traced the termination of the organs, explained the philosophy of Mesmerism, and the effect it had on the system. To the question, What is mind? she replied, "Electricity and spirituality combined." And to the question, By what power do you see objects? she replied, "By electricity, as that pervades all matter, and is diffused through every thing." When the subject is in a perfect somnambulist state, the whole universe appears to them as if filled with light. They see with an internal or spiritual sense of sight, through the magnetic medium. In true clairvoyant experiments, the magnetiser only acts as a guide to the subject; the subject does not see objects as stamped upon his imagination, but by looking at the objects themselves. True clairvoyants can readily look through the system, ascertain the bodily health, and frequently prescribe remedies. If so, the medicine is of a simple nature, generally consisting of roots and herbs, and with directions as to diet, bathing, &c. Miss F. of Mont Vernon, remarked that "nature was the best doctor—that the blood would purify itself—that there was a sufficiency in nature to cure all diseases men were subject to."

CHAPTER VI.

The truths that Mesmerism unfolds.—Its natural tendency.—Proves man's immortality.—Overthrows infidelity.—Exhibits man's capability.—Proves his accountability.

Mesmerism introduces us to a new world, unlocks the hidden resources of our nature, and exhibits a developement of the mind heretofore beyond our conception. It exalts our ideas of human nature, elevates the mind, and at once shows us that we are fearfully and wonderfully made.

When we see the Clairvoyant with his spiritual eyes crossing oceans, travelling among suns, surveying the broad canopy of heaven, viewing the lunar sphere in her brightness, coursing with the comet in its rapid progress, or for a moment draw aside the veil that parts from us the spiritual world, and hear from lips mortal, the scenes of an immortal life, we can but bow with humble reverence before that Being whose Power Omnipotent made man immortal. Mesmerism teaches us that the immortal principle is separate from the physical organization—that however much we may operate upon the material, we can in no way effect the immaterial principle; for in the Mesmeric sleep, if a sufficient quantity of electricity be sent through the system to instantly produce death in the natural state, the system will in no way be affected. This has been tested by experiments made by Dr. Coll-yer and others to an alarming extent. Mesmerism strikes a death-blow to infidelity. It saps the foundation of the skeptic; for let the greatest infidel be put into the magnetic state, and he at once, when directed to take a survey of the spiritual world, seems charmed with its beauty, and the softer strains of christian melody fall from his lips inured to blasphemous impiety.

The language of the Rev. Mr. Townsend is in accordance

with truth—"Separated from the usual action of the senses, the mind of the somnambulist seems to gain greater notions, to have quite a new sense of spiritual things, and to be lifted nearer to the fountain of all good and all truth. The great indication of this state is a horror of falsehood, which is found common in all subjects. Sincerity is their special characteristic; they cannot feign nor flatter. They seem to be taken out of common life, with all its heartless forms and plausible conventions." Mr. Townsend magnetised an infidel, and then questioned him as to the future state. "The somnambulist rose," says Mr. Townsend, "into an eloquence which seemed unearthly—it was simple, it was beautiful, it was like inspiration. He spoke of the never-dying soul—of its ransomed beatitude—of its progress through various eras of existence. Every one present was affected, some even to tears. It was beautiful to see the young prophet, whose countenance had taken the expression of purity and innocence, speaking so calmly the words of holiness and comfort, and the older listener humbly stooping to drink of the waters of refreshment from so lowly a source."

"Beautiful are the things he has said to me respecting the soul's recognition of those it loved on earth, and of the privilege of departed friends to watch over the objects of their solicitude, while toiling through the pilgrimage of life; but were I particularly to record these speculations, as they would be called, I should probably be deemed a visionary, or branded as an enthusiast."

Mesmerism shows most clearly that the God of nature has given man certain inherent principles, that he can cultivate, nourish and cherish, and by the power of his own will can live virtuously if he chooses, though this power is modified by organization. It demonstrates plainly that religious emotions take up their abode in the moral organs, benevolence, veneration and conscientiousness; that the selfish propensities reside in the lower organs of the brain.

The theory, then, that man by nature is totally depraved, and can do nothing himself, and that he is to be consigned to eternal perdition for not doing what he had no power to perform, is but the "baseless fabric of a vision," untrue in nature, contradictory in practice.

The accountability of man arises from the fact that interwoven within the contexture of intellectual thought there exists by nature in a well-developed brain, a consciousness of right and wrong, a moral sense of justice ; though education and religion may greatly strengthen this inherent principle of a knowledge of vice and virtue, truth and error.

For one, I will not be guilty of supposing for a moment that the changes of mind men experience are the particular manifestations of God's power, when I myself can produce the same feelings in myself and even others, both in the natural or unnatural state. Many a time have I made an individual shed tears of sorrow, then laugh, &c. in the natural state, by the force of my will ; and in the magnetic sleep one moment cause him to pray, the next fight ; one moment steal, the next confess it, &c. &c. And by parity of reason, if I can produce these effects on others by the force of my will, I see no difficulty in mankind governing themselves by the force of their *own will*.

Then if God by the physical laws of nature has given men, in and of themselves, power to regulate their own conduct by the standard he has erected in the moral sentiments of their nature, if they then refuse to be governed by those dictates of moral conduct, they are certainly amenable, and of necessity must be punished according to the deeds done in the body.

We then arrive at these conclusions : that mind can, in a certain extent, control its own manifestations ; that mind can act upon mind, by the means of electricity ; that electricity is the medium that God created, an agent or instrument he employs to affect his creatures, and that all the feelings and

sensations of the mind are the effects of electricity on the brain and external circumstances that surround us—mind or spirit being an immaterial, immortal principle, will exist forever; that the brain is the organ of the mind, the instrument by which the mind performs its operations; that brain consists of a variety of organs each one referring to some particular appearance in external nature, is a fact that all Phrenologists know to be true.

That all those organs originally were given man by God himself, and were intended for man's happiness, that the legitimate action of the same is to cause happiness, is a matter of belief; but that the religious and moral organs are located on the top of the head, all Phrenologists and Mesmerisers *know to be true*; and that the evil propensities of men are placed near the base of the brain, (not intended by nature for evil,) is also beyond a doubt with Mesmerisers and Phrenologists; but that mankind have transgressed the moral and physical laws of God, and by the power of their own will have entailed upon themselves sickness, disease and premature death, and that nothing but a compliance with the physical laws of nature will ever bring men back to a state of quiet happiness, is a doctrine generally believed by all acquainted with the structure of the system.

CHAPTER VII.

FACTS ON MESMERISM.

BY TOWNSEND.

Ethereal medium.—Thought-reading.—Magnetic sleep produces a new era in man's existence.—Magnetism a boon given by God himself.—Man's inner and outward body.

Granting that which few will deny in the present day, that there is one pervading medium throughout nature, infinitely elastic and impressionable, it follows as a consequence, that

our thoughts must necessarily, in agitating the brain, agitate also the great ocean in which animate and inanimate matter has its being, with which we are in partial relation, with which God is in infinite relation. We only draw a legitimate conclusion when we say that every thought moves the brain in its own proper manner ; and a personal ignorance of these specific changes, though they occur in our own persons, is no proof whatever they do not take place. We are perfectly unaware that sensation depends upon a corporeal sign ; yet a corporeal sign there is.

A pervading medium being allowed to exist throughout nature, (such as the electric,) it follows as a consequence, that every thought which moves the brain, imparts motion to the ethereal medium.

Mesmerised persons being in a state of extreme sensibility, are cognizant of the motions of finer media than common.

The motions caused by the thoughts of other persons being transferred through the brain and through a certain medium to the sensorium of a Mesmerised person, are to him intelligible signs of thought. Hence arises the power of thought-reading.

Wherever we turn our attention, there is a manifest progression from finer to grosser media. An ethereal and infinitely subtle fluid pervading the realms of space is the first known step from Deity to matter. Distributed through this, and probably condensed from the prime elements, are discerned masses of luminous substance, which are called *nebulæ*. Amid these luminous masses which constitute the first traces of matter of which we have ocular evidence, are beheld certain nuclei, forming the germs of future suns and worlds ; so at least we may infer or safely conjecture, that “ all this variety of things ” which our earth displays was once in a fluid state. Nay, there needs but a sufficient application of the universal solvent, heat, to melt down all again into fluidity and vapor. Thus again, with science we arrive at a primal

universal element such as is now supposed to be the substratum of the gasses, and this element is the first demonstration of the Almighty mind.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Again, to turn our attention to Mesmerism, the first time of witnessing a successful experiment in the magnetic sleep must be an era in the life of every thinking being; while the student in this science, who at length arrives at the knowledge of an ethereal medium connected with all animated beings, and with thought in particular, beholds a flood of light, illuminating mysteries which have probably long weighed on his heart and brain. He beholds all life and intelligence at once connected and individualized, reciprocally connected in all its parts, universally with God, and he has a glimpse at least of the waves of the great ocean agitated by thought eternal, and tending to thought again in the limited portions of intelligence which the Almighty has gifted with individual consciousness. I cannot for a moment doubt that future generations will hail Mesmerism as the very note which was wanting to render all nature harmonious—as the key that fits every ward of knowledge, and unlocks all the treasures of science.

The light which this phasis of our nature gathers from, and reciprocally sheds on revelation is remarkable, and to reason's eye, most precious. In Mesmerism the mind recurs to its native character and fundamental endowments, seeming to cast aside the accidental differences induced by education, circumstances and neglect of moral duties.

As regards a future state, there is great reason to believe that Mesmerism is a boon granted by God to confirm our faith and to cheer us on our way; and wretched indeed must be the view of man which confines him to this bank and shoal of time—which does not regard him and all his glorious endowments as intended for a series of existences.

From many considerations we may surmise that the mind is capable of being organised in two ways, visibly and invisibly. It may have a subtle envelope adapted generally to its own active and subtle essence, and in addition to this it may have a coarser covering, as our mortal body, adapted to its present state of existence, and furnished with particular organs for particular purposes. The dissolution of this coarser covering is by us called death, that is, we seem by men to die, but with our inner body we never part, and consequently by that we still retain our hold upon individual existence; the soul never quitting completely the body with which it is united.

Let all apprehensions concerning Mesmerism subside; there is nothing in it to make man proud, but all to keep him humble; it keeps low to earth even while it hints of heaven. Its highest capacities are exercised with difficulty, its loftiest wonders are few and fleeting; still it arises upon our actual existence.

That the Mesmeric medium should link science to science is comparatively but a trifling benefit. That it should connect this world with a future is its last and greatest service.

CHAPTER VIII.

TRIUMPH OF PATHEISM.

The accredited agent by which spirit acts upon matter, the mind upon the body.—The intermediate source of life, animal and vegetable.—The means by which one portion of matter attracts or repels another.—The basis of all medicinal remedies.—The cause of disease and death.

Let those that are shrouded in bigotry, enveloped in their own dismal maze of wilful ignorance, having eyes they see not, ears, they hear not, let them, I say, remain in the darkened gloom of unbelief; but he that aspires after happiness, thirst, after truth, seeks for knowledge, longs to have a fore-

taste of immortality, let him become acquainted with the laws of Mesmerism, not fail to study nature in all her varied forms, analyze her laws and give full scope to the high and ennobling energies of his nature, as by so doing he will have within himself a reservoir of happiness that will ever afford him an abundant supply.

Truth is eternal, its germ once planted in the human mind never perishes. The spark of discovery once elicited, lives in idea, and thought, like fuel, nourishes it till its radiance is visible through the great empire of inquiry. Nothing once known is easily lost. The discoverer may die in obscurity, but his ideas live after him, and his name becomes immortal.

But there are many difficulties in the way of scientific investigation, and it will be seen that no little degree of moral courage as well as a firm grounded consciousness of being the apostle of a great truth is requisite in order to give the world the benefit of discovery. He must have nerve to withstand ridicule, be proof against the arrows of satire, indifferent to the laugh of the unbelieving, and calmly superior to the malice of the envious and ignorant. He must have the spirit of a martyr, and be ready to sacrifice himself in support of the truth he has discovered. Fortunately for science, nearly all great discoverers have been such men. Nature has wisely revealed her secrets to those who have had the courage to promulgate and defend them. The result is, the whole material universe has been laid open to the intellectual inspection of man. The wide field of philosophy has been explored, the hidden mysteries of science brought to light, and man standing pre-eminent in the scale of existence has almost arrived to an angel's sphere.

CHAPTER IX.

Description of the feelings frequently experienced by the Mesmeric clairvoyant.

BY BULWER.

Glyndon still kept his eyes on the star, and the star seemed gradually to command and fix his gaze. A sort of languor next seized his frame, but without, as he thought, communicating itself to the mind, and as this crept over him, he felt his temples sprinkled with some volatile and fiery essence. At the same moment, a slight tremor shook his limbs and thrilled through his veins. The languor increased, still he kept his gaze upon the star, and now its luminous circumference seemed to expand and dilate. It became gradually softer and clearer in its light, spreading wider and broader; it diffused all space—all space seemed swallowed up in it. And at last, in the midst of a silver shining atmosphere he felt as if something burst within his brain, as if a strong chain was broken, and at that moment a sense of heavenly liberty, of unutterable delight of freedom from the body, of bird-like lightness, seemed to float him into the space itself. Suddenly, at that moment, though this space, in which nothing save one mellow, translucent light had been discernible, a swift succession of shadowy landscapes seemed to roll, trees, mountains, cities, seas glided along like the changes of a phantasmagoria. Voices then came to his ears, but in tones that seemed to him strange, so subdued were they and sounding as it were so far off, that they were as voices heard in the vision of some holier men from a distant sphere.

Glyndon stood amazed; above, around, all was lovely! heaven with all its beauty burst upon his astonished vision, and while he began to think himself free from earth's alluring charms, amidst exstatic pleasures and bliss beyond com-

pare, a voice strong and powerful, a force irresistible, bade Glyndon return to his native earth. Glyndon awoke and found himself at home.

CHAPTER X.

DEATH.

BY GEORGE COMBE.

In the vegetable world, the effect of death is to surround us with young trees, in place of everlasting, stately, full-grown forests, standing forth in awful majesty without variation in leaf or bough, with the vernal bloom of spring changing gracefully into the vigor of summer, and the maturity of autumn with the rose, just simply and delicately budding, then luxuriant and lovely in its perfect evolution. Turning to the animal kingdom, we discover the same fundamental principle prevails. Death removes the old and decayed, and the organic law introduces in their place the young, the gay, and the vigorous to tread the stage with renewed agility and delight.

The pains of premature death endured by mankind are the punishments of infringement of the organic law, and the object of that chastisement is to impress upon us the necessity of obeying them, that we may live, and to prevent our abusing the remedial process inherent, to a great extent, in our constitution ; while death in old age, by insensible decay, is an essential and apparently an indispensable part of the system of organic existence. That this arrangement admits of a succession of individuals, substituting the young and vigorous for the feeble and decayed, that it admits of the race ascending in the scale of improvement, both in their organic and mental qualities, and finally that the moral sentiments when supreme in activity, and enlightened by intellect, which

perceives its design and consequences, are calculated to place men in harmony with it, while religion addresses its consolation to the same faculties and completes what reason leaves undone.

CHAPTER XI.

From the Magnet.

PATHETISM.

It is generally expected that every person who is said to be in the magnetic state, shall exhibit the same phenomena. This is true, so far as the state is perfect ; but it must be remembered that all do not enter this state perfectly, and that there is such a thing as a partial state, in which only one, two or more of the senses are subdued at the same time, whilst the rest remain in their natural state, and of course cannot exhibit the peculiar phenomena which always occur when such senses are truly pathetised. I have had several in partial state, who were unable to open their eyes or move a limb contrary to my will, yet they could see, heard all that was said, had feeling, taste, smell, &c., and yet when the organs of the brain were touched, they would describe the feelings as they came on, and said they were almost irresistible.

A young lady, whom I pathetised several times, with the same results, appears to be in a semi-sleep, and while in that state hears no one, is insensible to pain, yet with her eyes bandaged will imitate me in every manner, yet not a single organ can be excited. Her waking up, does not destroy the effects of my will, for I can make her raise her arm, contrary to her own will, although she may endeavor to resist its elevation.

In this case the sense of feeling was not affected. I have

others whose sight was pathetised, yet they could see and describe things both in and out of the room correctly, which I knew nothing of, yet they could hear, had feeling and were conscious of all that passed around them.

Sometimes the memory is not pathetised ; and when this is the case they remember all that has passed when they are relieved. The same is the case with the sense of touch, feeling, sensation, taste, smell, or with every other sense, organ or faculty which is not under the operator's influence.

I ascribe all the failures which have taken place in clairvoyance to an imperfect somnipathic state, which is caused either by the disposition of the subject at the time of entering this state, or to a natural or constitutional wakefulness of certain senses, organs or faculties.

CHAPTER XII.

Magnetism establishes religion.—Christ came to establish the supremacy of the moral sentiments.—Human reason should ever bow to Revelation.

It is our humble opinion that since the propagation of the Christian religion, by its founder and immediate followers, there has been no discovery in the laws of nature of so much importance to the world as the discovery of the power of magnetism. Every day's experience strengthens our belief, every new phenomenon exhibited shows us plainly that man is fearfully and wonderfully made, that the imperishable spirit of man is designed for immortality, that its food is faith, its life an emanation of Divine power, its existence co-equal with God himself.

That an imponderable fluid, which we call electricity, is the medium through which mind acts, and the agent by which God acts upon the mind, that within the contexture of

the brain, interwoven with our existence there are certain moral organs, the legitimate action of which is to make men virtuous, that by the physical laws of nature, man has power to keep those moral organs in action by the force of his own will, we cannot for a moment doubt ; but that after man has wilfully and willingly transgressed the moral law of God, trodden under feet the commands of heaven, his repenting *does not cancel the demand* the justice of God has against him, and nothing but the *purifying blood of Jesus Christ* can cleanse him from a moral transgression of the laws of heaven.

To me it seems obvious that one part of the mission of Christ was to establish the supremacy of the moral sentiments, and give man power to live virtuously if he choose. Children, then, that have not arrived at the age of maturity, not capable of judging between good and evil, by the word of God and an enlightened intellect, consequently are not culpable, and as to such Christ says, "Suffer little children to come unto me, for of such is the kingdom of heaven."

In our deductions and investigations of the laws of nature we shall always find that nature and revelation agree, that the God of nature is the God of revelation, and that all the movements of nature are fixed by certain laws. "The minutest drop of water that descends the mighty fall of Niagara is regulated in all its movements by definite laws, whether it rise in mist and float in the atmosphere to distant regions, there to descend as rain ; or be absorbed by a neighboring shrub and reappear as an atom in a blossom on the Canadian shore, or be drunk up by a living being and sent into the wonderful circuit of the blood ; or become a portion of a mighty oak, which at a future time shall career over the ocean as a ship." Nothing can be less ascertained than the motion and changes of such an atom, yet there is not a philosopher but what will admit that all those changes happen. Therefore in endeavoring to harmonise revelation and nature by human reason, if a discrepancy is discovered apparently

between them, it is not that revelation or the laws of nature are wrong, but human reason does not judge correctly. At the commencement of this work we spoke of the excitability of mankind, the laws that governed the same, the avidity by which men receive the false and reject the true, and referred to the progress of the "Miller doctrine," so called.

On a subsequent acquaintance with their sentiments and a knowledge of their lives and conduct as a whole, (although several by an undue excitement have become insane,) I cannot but think them sincere and endeavoring to practically carry out the principles of the christian religion; but whether their belief of the second advent of Christ this year, be correct or not, time will soon determine.

In conclusion, we have but to remark to the reader, that in the foregoing pages we have endeavored to speak the truth as we understand it, to unhesitatingly express facts as we know them to be, and fearlessly plant ourselves on the broad platform of God's moral and natural laws, knowing that "truth is omnipotent and will prevail." And in the language of a celebrated divine would say, "to be virtuous is to be happy, that the greatest wisdom and the most profound philosophy is obtained by practically carrying out the principles of Jesus Christ as they fell from his lips."

PUBLISHED WORKS.

For a more thorough knowledge of the laws of Mesmerism, we would refer the reader to the writings of the celebrated Mr. Townsend, "Facts on Mesmerism," written by him; to the "Magnet," a monthly periodical, published at New York, by the Rev. La Roy Sunderland. A pamphlet, entitled the "History and Philosophy of Animal Magnetism, by a practical Magnetiser," published by J. N. Bradley, Boston, is a cheap and valuable work.

